

SAMARITAN CORRESPONDENCE COURSES

OUR STORY TOO

LESSON 11, WOMEN IN NORTH AMERICAN CHRISTIANITY, PART B

This fourth lesson on THE ROLE OF WOMEN IN CHRISTIAN HISTORY continues the exploration of women in North American Christianity. The assignment for this lesson is to read pages 107 - 137 of the book *Her Story: Women in Christian Tradition* by Barbara MacHaffie. Read these three chapters all the way through first. Then go through them again and answer the study questions in the space provided.

Then make a clear photocopy of your study question pages with your responses, or type your responses on separate sheets of paper. Send this second copy of your responses back for grading to the Samaritan faculty member who coordinates correspondence courses. The address is on the cover letter.

OUR STORY TOO - LESSON 11

- (A) Her Story, Chapter 7, pages 107-116
"Nineteenth Century Preachers and Scholars"

- (1) The Second Great Awakening in the first half of the 1800's attracted large numbers of young women. It is estimated that _____ of the new converts were women under thirty.

Probable reasons for this large percentage of women were:

- (a) Women responding to the strong cultural message that they are by nature _____.
 - (b) Women feeling little control over their financial and future marital life turning to God as one _____.
 - (c) Women preparing themselves for marriage, which required _____.
- (2) Some of the primary roles exercised by women in 19th century revivals were:
- (a) In the role of mother, women acted as _____.
 - (b) In letter writing, women wrote to _____.
 - (c) In holding prayer meetings, women _____.
 - (d) In counseling other women who _____.
- (3) Two male evangelical leaders who encouraged women in public speaking/testifying/preaching were _____, an evangelist and later President of Oberlin College, and _____, the founder of the Wesleyan Methodist Church.
- (4) As Holiness denominations emerged, women exercised a major role as members and ministers. One of these denominations, namely, the _____, guaranteed women the right to preach in its constitution of 1894. The founder of another Holiness denomination, namely the _____, claimed that "no Church that is acquainted with the Holy Ghost will object to the public ministry of women."
- (5) The evangelical movement in which women were most active was the Holiness movement. Match one of these Holiness preachers/speakers with each description below:

- (a) Phoebe Palmer (b) Catherine Booth (c) Frances Willard
- (d) Amanda Berry Smith

(1) Read 1st

The president of the World's Christian Temperance Union, who lectured on women's suffrage as well as temperance, because she believed women must have the vote to protect the home.

In her publication "Woman's Ministry," she used biblical language to argue for women's suffrage.

A black woman who was a house servant and abolitionist, was known as a prominent preacher.

A major force behind the Holiness movement, who traveled as an evangelist throughout the U.S., Great Britain, and Canada.

Under her influence, some of the other women listed here answered their calls to ministry.

She worked for an active preaching ministry which extended to England, India, and West Africa, even though she was much opposed to her gender and race.

She complained about the use of "woman's language" in the churches, such as using the words "sister" and "brother" when women were present.

An influential revival preacher, who established with her husband the Christian group.

In 19th century evangelical Christianity there were fewer major arguments for allowing women to preach. Summarize each in a few sentences.

(2) The Holy Spirit's arguments:

(a) The practical arguments:

(b) The biblical arguments:

Arguments of women preachers in 19th century evangelical Christianity centered on the issue of how they interpreted the Bible. How they viewed their own spiritual condition, and the need of their practical conversion.

OUR STORY TOO - LESSON 11

- (8) Closely related with the issue of women preaching was the issue of whether women should be ordained.

What was/is the general understanding of ordination in most Christian traditions?

Two church groups that have no sacramental ministry began to ordain women in the 1800's, namely the _____ and the _____.

Church denominations with a sacramental ministry that did ordain women in the 1800's were the _____, the _____, and the _____. The first such woman ordained was named _____, and she was ordained in the year ____.

- (9) What two theological schools admitted women in the 1800's?

_____ and _____

- (10) Several Protestant denominations that did not ordain women opened up professional church work to women in the 1800's through the office/position of _____. This position first appeared in the U.S. in the year ____, inspired by a community of such women in the country of _____. This position did not become widespread in the U.S. until _____.

Women who volunteered for this position were set apart by prayer and training for work as _____.

- (11) Women who strove to serve in church ministry always had to fight against the "perverted application of the Scriptures" which restricted and degraded women. In the 1880's several women took up the task of systematically exploring the actual status of women in the Bible. The result was the publication in two parts of _____ in the years ____ and ____.

This publication is a series of commentaries or observations prepared by a committee of women on _____.

The principal person behind this publication was named _____.

One of the theological assumptions of this publication is that the "Word of God" is present in those parts of the Bible where _____, and that those parts of the Bible where _____ do not have this status.

101. It is clearly evident that the issue of human freedom and the issue of human rights should be treated.

102. It is also a fact that the understanding of the situation in the world is not the same as it was in the past.

103. The world is a more complex and more varied place than it was in the past. The world is now a more complex and more varied place than it was in the past.

104. The world is a more complex and more varied place than it was in the past. The world is now a more complex and more varied place than it was in the past.

105. The world is a more complex and more varied place than it was in the past. The world is now a more complex and more varied place than it was in the past.

106. The world is a more complex and more varied place than it was in the past. The world is now a more complex and more varied place than it was in the past.

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108. The world is a more complex and more varied place than it was in the past. The world is now a more complex and more varied place than it was in the past.

109. The world is a more complex and more varied place than it was in the past. The world is now a more complex and more varied place than it was in the past.

110. The world is a more complex and more varied place than it was in the past. The world is now a more complex and more varied place than it was in the past.

111. The world is a more complex and more varied place than it was in the past. The world is now a more complex and more varied place than it was in the past.

OUR STORY TOO - LESSON 11

(11) (cont'd)

The commentaries in this publication bring to attention and celebrate _____; reinterpret some parts in which _____; and expose those sections that _____.

While the committee that put together this publication did not have the critical tools that Biblical scholars of today have, they anticipated much of what feminist theology and Biblical scholarship have done in the 1970-1980's, namely:

- (a) reinterpreting _____
- (b) recognizing _____
- (c) identifying _____

(B) *Her Story*, Chapter 8, pages 117-128
"American Women in Catholicism and Sectarianism"

(1) What two factors in the late 1700's created a new social climate for Roman Catholics in the U.S.A. as the 1800's began?

- (a) _____
- (b) _____

(2) The nineteenth century was one of rapid expansion (structure and membership) and major challenges for Roman Catholicism in the U.S.A. What three major challenges does MacHaffie point out?

- (a) _____
- (b) _____
- (c) _____

(3) The Victorian "cult of true womanhood" was accepted by most U.S. Catholics as well as Protestants. This was reflected in the following:

- (a) Catholic women were expected to be _____.
- (b) Catholic opposition to the movement for _____.
- (c) Catholic ideas on the _____ of women.
- (d) Catholic leaders pressed for higher wages for working men so that _____, and for women who had to work they advocated working conditions that _____.

(4) American Roman Catholicism did not entirely subscribe to the "cult of true womanhood", however. Alongside the morally pure figure of the Virgin Mary was the more negative figure of _____, the archetypal woman who _____.

(11) (b) (1)

The Commission in this publication bring to attention and

information

to the public

and through these means that

While the Commission has not adopted this position and has not
made the critical study that should be made of the
very significant and of great importance to the public
and the Commission have been in the 1950-1960, nearly

(12) (b) (1)

(13) (b) (1)

(14) (b) (1)

(15) (b) (1) (16) (b) (1) (17) (b) (1)

"American Roman Catholicism and the American"

(18) (b) (1) (19) (b) (1) (20) (b) (1)

for Roman Catholicism in the U.S. in the 1950-1960

(21) (b) (1)

(22) (b) (1)

(23) (b) (1) (24) (b) (1) (25) (b) (1)

and the Commission have been in the 1950-1960, nearly

(26) (b) (1)

(27) (b) (1)

(28) (b) (1)

(29) (b) (1) (30) (b) (1) (31) (b) (1)

Catholicism as well as Protestantism. This was reflected in the

(32) (b) (1) (33) (b) (1) (34) (b) (1)

(35) (b) (1) (36) (b) (1) (37) (b) (1)

(38) (b) (1) (39) (b) (1) (40) (b) (1)

(41) (b) (1) (42) (b) (1) (43) (b) (1)

and the Commission have been in the 1950-1960, nearly

(44) (b) (1) (45) (b) (1) (46) (b) (1)

(47) (b) (1) (48) (b) (1) (49) (b) (1)

and the Commission have been in the 1950-1960, nearly

(50) (b) (1) (51) (b) (1) (52) (b) (1)

OUR STORY TOO - LESSON 11

- (5) Women as members of religious orders first came to North America in the early __00's as a part of European efforts to _____. These first Catholic sisters in North America worked in French and Spanish territories. Their work consisted of missionary outreach to _____ and involvement in _____ and _____.
- (6) During the 1800's Catholic sisters throughout the U.S.A. founded and ran a multitude of social services in frontier settlements and growing cities that had no organized social services. These social services included homes for _____, care for _____, and _____ centers.
- (7) The two primary services provided by Catholic sisters in the U.S.A. in the 1800's were _____ and _____. These two activities became hallmarks (or distinguishing characteristics) of _____ and vehicles for _____.

Through contact with the women who provided these services, a large segment of the U.S. population began to see the Roman Catholic faith in a more favorable light.

- (8) The three ways that Catholic sisters helped the Roman Catholic Church meet the challenge of building a strong church in the U.S.A. were:
- (a) teaching _____ to _____.
 - (b) making Catholicism more acceptable and respected by Protestants through their courageous _____, especially during times of war and epidemic.
 - (c) making the Roman Catholic Church realize that its structures _____.
- (9) Some of the benefits that religious orders offered to Catholic women in the U.S.A. were:
- (a) They were able to own _____ and hold _____.
 - (b) They were often encouraged to acquire _____.
 - (c) They enjoyed the support of _____.
 - (d) They were frequently treated by the bishops and priests with whom they worked as _____.
 - (e) They undertook work that was _____, and they were urged to cultivate _____ for God's honor and glory.
 - (f) They were engaged in a viable and attractive alternative to _____.

OUR STORY TOO - LESSON 11

- (10) What is meant by the word "sect" in 19th century American Christianity?
- (a) A group that _____ the dominant religious tradition of that period, namely _____.
 - (b) A group founded and led by a _____ who _____.
- (11) Some of the reasons why sectarian groups flourished in the U.S. in the 1800's were:
- (a) the atmosphere of _____
 - (b) alienation of those who could not conform to _____.
 - (c) A sense that U.S. churches had compromised too much with _____ and had _____.
- (12) Some of the beliefs of 19th century sectarian groups were:
- (a) Christians, through _____, could live _____.
 - (b) a stress on the _____ of Christ Jesus
 - (c) God continuing to _____, which necessitated _____.
- (13) In several of the 19th century sectarian groups, women exercised a special role. MacHaffie presents five of these groups: the _____, the _____, the _____, the _____, and the _____.
- (14) By whom were the Shakers founded? _____
- When? _____
- Where were they located in the U.S.? _____
- (15) How did the Shaker belief in the androgynous nature of God shape their theology and community structure? Explain in a one-paragraph essay.

(10) There is no need for the kind of "action" in 1950 which was taken in 1949.

(11) It is not true that

there is no need for the kind of "action" in 1950 which was taken in 1949.

(12) It is not true that

there is no need for the kind of "action" in 1950 which was taken in 1949.

(13) There is no need for the kind of "action" in 1950 which was taken in 1949.

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there is no need for the kind of "action" in 1950 which was taken in 1949.

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there is no need for the kind of "action" in 1950 which was taken in 1949.

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there is no need for the kind of "action" in 1950 which was taken in 1949.

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there is no need for the kind of "action" in 1950 which was taken in 1949.

(23) It is not true that

(24) It is not true that

there is no need for the kind of "action" in 1950 which was taken in 1949.

OUR STORY TOO - LESSON 11

- (16) In an essay of two paragraphs, explain how the Shakers dramatically altered the Victorian picture of the ideal woman. Include organization of community life, views on sexuality and relationships, role and work of women.

- (17) By whom was the Oneida Community led? _____

Where were they located? _____

The belief of the founder about his community was that Oneida represented _____.

- (18) What was the solution of the Oneida Community to "the problem of the traditional family"? In an essay of two paragraphs explain Oneida's views of sexuality, relationships, role and work of women.

(14) In the course of the investigation, certain facts have been ascertained which may be of assistance to the Commission in its consideration of the case. It is requested that you will advise the Commission of any further facts which may be of assistance to it.

(15) By order of the Civil Service Commission.

Very truly yours,

The Director of the Civil Service Commission

(16) What was the result of the investigation of the Civil Service Commission in the matter of the Civil Service Commission? In the course of the investigation, certain facts have been ascertained which may be of assistance to the Commission in its consideration of the case. It is requested that you will advise the Commission of any further facts which may be of assistance to it.

OUR STORY TOO - LESSON 11

- (19) Who was the founder of Christian Science? _____
- She was the author of the book _____. Her beliefs that launched this new church were:
- (a) The material world, including _____, was _____.
 - (b) The only reality is _____ and the human _____.
 - (c) A person could _____.
- (20) What was the role of women in the early development of Christian Science?
- (a) The founder sent women _____.
 - (b) A woman named _____ was responsible for establishing _____.
 - (c) Women were employed in the movement as _____.
 - (d) The ritual of worship in Christian Science churches was led by _____.
 - (e) For every man who joined a Christian Science church, _____ women joined.
 - (f) Women outnumbered men ____ to ____ as practitioners of healing.
- (21) In a one-paragraph essay explain Mary Baker Eddy's androgynous views of God and what this meant for human beings.
- (22) The beliefs of the Seventh-Day Adventists were shaped by the visions of their founder _____. The founding belief that shaped this church was that Jesus _____ if _____. The founder also guided her followers in matters of _____.
- (23) Another sectarian group that flourished in the 1800's was the Spiritualists. Their distinctive beliefs were:
- (a) The reality of _____.
 - (b) The ability of the living to _____ through _____.

(11) The name of the founder of the Society is _____

The name of the mother of the _____
_____ was _____

(12) The material which, including _____

(13) The only family is _____ and the name _____

(14) A person who _____

(15) The name of the person in the early development of the _____

(16) The person who _____

(17) A person who _____

(18) The person who _____

(19) The person who _____

(20) The person who _____

(21) The person who _____

(22) The person who _____

(23) The person who _____

(24) The person who _____

(25) The person who _____

(26) The person who _____

(27) The person who _____

OUR STORY TOO - LESSON 11

- (24) According to Spiritualist understanding, what was it about women that made them more suitable than men to serve as mediums?
-

- (25) How did serving as a Spiritualist medium help some women to deal with their discontent, according to MacHaffie? Explain in a one-paragraph essay.

- (26) A disproportionate percentage of women joined the 19th century sects in the U.S. MacHaffie suggests that women may have been attracted to the sectarian communities for reasons directly related to their status in church and society.

- (a) Their intense _____ were satisfied.
- (b) They found a much-needed sense of _____ with _____.
- (c) They found an assurance that should death strike, _____.
- (d) Those who were _____ found economic security.
- (e) They may have been rebelling against _____.
- (f) They may have been attracted to rituals that _____, symbols that _____, and styles of living in which _____.

- (C) *Her Story*, Chapter 9, pages 129-137
"The Move Toward Full Participation"

- (1) The First World War was a watershed for women in the Christian community. Besides the obvious enhancement of the status of women due to their employment, fund raising, and nursing activities during the war, other factors also forced churches to discuss at a more mature level the full participation of women.

In the year 19__, the 19th Amendment to the U.S. Constitution was ratified. This amendment gave women _____.

In the decades that followed, U.S. Christians became aware of a new Biblical approach that had originated in Germany. In regard to women, this new critical approach to the Bible emphasized

_____ and questioned _____.

(10) According to the evidence in the foregoing, there was at least some evidence that the evidence in the foregoing was not reliable.

(11) The fact that the evidence in the foregoing was not reliable is a fact which is not in dispute.

(12) A further fact which is not in dispute is that the evidence in the foregoing was not reliable.

(13) The fact that the evidence in the foregoing was not reliable is a fact which is not in dispute.

(14) The fact that the evidence in the foregoing was not reliable is a fact which is not in dispute.

(15) The fact that the evidence in the foregoing was not reliable is a fact which is not in dispute.

(16) The fact that the evidence in the foregoing was not reliable is a fact which is not in dispute.

(17) The fact that the evidence in the foregoing was not reliable is a fact which is not in dispute.

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(19) The fact that the evidence in the foregoing was not reliable is a fact which is not in dispute.

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(21) The fact that the evidence in the foregoing was not reliable is a fact which is not in dispute.

(22) The fact that the evidence in the foregoing was not reliable is a fact which is not in dispute.

(23) The fact that the evidence in the foregoing was not reliable is a fact which is not in dispute.

OUR STORY TOO - LESSON 11

- (2) In the first part of the 20th century, women began to assert themselves in more visible ways in the mainline Protestant denominations in the U.S. One of the first rights asserted was addressing a "mixed" or male audience at a national gathering or convention of a denomination. The first women to do this did so in their capacity as representatives of _____.

These speaking privileges were soon accompanied by _____ of women to _____.

A woman was elected President of the denomination called _____ in 1921.

- (3) The Protestant denominations that ordained women in the first part of the 20th century were primarily the ones that had started to do so in the prior century, namely:

- (a)
- (b)
- (c)
- (d)
- (e)

Two larger denominations began to take significant steps toward full clerical rights for women, namely the _____ and the _____.

- (4) Along with these early 20th century advances toward the full participation of women in the Christian community were signs of male retrenchment and resistance.

(a) The upgrading of the Episcopalian office of _____ in 1920 was reversed in 1930.

(b) The merger of women's _____ with _____.

(c) The closing of women's _____ or their absorption into _____.

- (5) In a one-paragraph essay explain how the relative freedom of Roman Catholic nuns was curtailed in the early 1900's.

OUR STORY TOO - LESSON 11

- (6) In a one-paragraph essay explain why the freedom that women had found in Holiness groups was curtailed in the early 1900's.
- (7) There was little progress during the 1930's in the advancement of women in the Christian community and in the wider society. One reason for this stagnation was the virtual disappearance of an active feminist movement in the U.S. In one paragraph explain this disappearance.

The other reason for the stagnation was the economic conditions of this decade. Why would the Depression inhibit advancement for women?

- (8) World War II in the 1940's advanced the status of women in much the same way that World War I did, only in even more dramatic ways. With the shortage of available men, women _____ both in general society and in Christian churches. This even led to the ordination of a woman named _____ to the Anglican priesthood in Hong Kong.
- (9) Following World War II, some U.S. church leaders became more open to women doing professional church work because of the need for _____ during a period of _____. Denominations in the U.S. and elsewhere were also encouraged to further consider the status of women in their midst by the newly formed organization, the _____.
- (10) In the post World War II period, some Protestant denominations began ordaining women for the first time, including:
- (a) the black church, the _____, in 1948.
 - (b) the _____ in 1956.
 - (c) the new merged church, the _____, in 1956.

OUR STORY TOO - LESSON 11

- (11) Several denominations created lay professional positions in which women could serve. In a one-paragraph essay explain why these positions proved unsatisfactory.
- (12) The 1960's forced U.S. churches to look again at its female members.
- (a) The Civil Rights Act of 1964, which _____.
 - (b) A Presidential Commission found _____.
 - (c) The publishing of several books that voiced _____ of women.
 - (d) The launching of a movement of _____.
- (13) Some of the important vehicles in the last few decades for consciousness-raising for women and men in U.S. denominations have been:
- (a) denominational _____ and _____
 - (b) a vast body of literature on _____
 - (c) formal and informal group gatherings of women
- (14) In a one-paragraph essay explain the consciousness-raising that is happening among many black women as to their historic role and why they have been excluded from leadership roles in black churches.

ALL INFORMATION CONTAINED HEREIN IS UNCLASSIFIED
DATE 08-01-01 BY 60322 UCBAW/SJS/STP

1. The 1960's Soviet U.S. Committee for Peace and Democracy

(a) The Soviet Union of 1964, which

(b) The Soviet Union of 1964, which

(c) The Soviet Union of 1964, which

(d) The Soviet Union of 1964, which

(e) The Soviet Union of 1964, which

(f) The Soviet Union of 1964, which

(g) The Soviet Union of 1964, which

(h) The Soviet Union of 1964, which

(i) The Soviet Union of 1964, which

OUR STORY TOO - LESSON 11

- (15) Many Christian women have shifted in the last few decades from "social" feminism to "radical" feminism. Explain in a one-paragraph essay.

SAMARITAN CORRESPONDENCE COURSES

OUR STORY TOO

LESSON 12, WOMEN AND THE ONGOING TRANSFORMATION OF CHRISTIANITY

This final lesson on THE ROLE OF WOMEN IN CHRISTIAN HISTORY explores the challenge that women present to Christian identity and theology in the late 20th century. The reading assignments for this lesson are:

Chapter 10 of the book *Her Story* by Barbara MacHaffie, pages 139-155.

The article, "The Trinity and Women's Experience" by Barbara Brown Zikmund, pages 131-133 of this course manual

The article, "Re-contextualizing Theology" by Rosemary Radford Ruether, pages 22-27 of the April 1986 issue of *Theology Today*

Read these articles all the way through first. Then go through each one again and answer the study questions in the space provided.

Then make a clear photocopy of your study question pages with your responses, or type your responses on separate sheets of paper. Send this second copy of your responses back for grading to the Samaritan faculty member who coordinates correspondence courses. The address is on the cover letter.

BARBARIAN CORRESPONDENCE COURSES

THE FIRST YEAR

LESSON 15, WHICH ARE THE GROUND PREPARATION OF CHRISTIANITY

This third lesson on the Bible is given in Christian history
explore the challenge that comes forward in Christian identity and
theology in the last 1500 years. The reading assignments for this
lesson are:

Chapter 10 of the book by David Herbert Richards,
pages 127-128.

The article, "The Trinity and Human Experience" by Barbara
Brown Kimmich, pages 121-122 of this course manual.

The article, "Re-constructing Theology" by Rosemary Radford
Ruether, pages 123-124 of the April 1988 issue of Theology Today.

Read these articles all the way through first. Then go through
each one again and answer the study questions in the space provided.

Then make a clear copy of your study questions pages with
your responses, or type your responses on separate sheets of paper.
Send this second copy of your responses back for grading to the
Barbarian Faculty member who coordinates correspondence courses. The
address is on the cover letter.

OUR STORY TOO - LESSON 12

- (A) Her Story, Chapter 10, pages 139-155
"Agents of Transformation"
- (1) The continued refusal to ordain women in conservative Protestant denominations such as the Missouri Synod Lutherans and the Southern Baptists is backed up by the way they interpret the Bible. How are women seen according to this interpretation?
- (2) The Roman Catholic organization called _____ has been a forum for Catholic women to work toward feminist goals ever since the early 1900's.
- (3) The consideration of women's rights in the Roman Catholic Church has only been considered on a large scale in the past few decades. The leadership of this movement has been primarily nuns, especially those who belong to the national organization in the U.S. called _____.
- (4) The official Vatican statement in 1976 on the admission of women to the priesthood did not rely on the traditional arguments that women are _____ nor did it resort to ancient fears regarding _____. What then did this Vatican statement claim?
- (5) Paul Jewett's study of the arguments against the ordination of women in the Catholic, Orthodox, and Anglican churches shows three main points made by the opponents:
- (a)
- (b)
- (c)
- (6) The 1976 "Consultation on the Role of Orthodox Women in the Church and Society" was held in the country of _____. The recommendations that this conference made to the Orthodox churches included:
- (a) Women have special _____ which they should _____.
- (b) Women should have full access to _____ and, if qualified, be able to _____.
- (c) The office of _____ should be revived for women, complete with the ancient Eastern tradition of _____.

OUR STORY TOO - LESSON 12

- (6) (cont'd)
(d) Women should be admitted to the orders of _____ and _____.
(e) Nuns should be given a voice in _____.
- (7) Two U.S. Lutheran denominations made the decision to ordain women in the year 1970. These denominations were the _____ and the _____.
- (8) The first Episcopalian women to be ordained in the U.S. were ordained in the year ____ by some sympathetic bishops. Official approval for the admission of women to the priesthood did not come until the year ____.
- (9) By 1981, the U.S. Protestant denomination with the largest number of clergy women was the _____. This denomination was a 1950's merger of the Congregational Christian Churches (which had been ordaining women since the 1850's) and the Evangelical and Reformed Church.
- (10) The resistance ordained women face is not just from traditional interpretations of the Bible. Opposition from male clergy may stem from their fear that pastoral ministry has already become _____, and a woman in the pulpit may _____. Male clergy may also view women as _____.
- (11) Because there are so few preconceived ideas or stereotypes as to what a woman pastor is like, women in pastoral ministry in the latter part of the 20th century have had the opportunity to do ministry differently. Some of the most visible changes have been in the areas of leadership style and pastoral care. Explain in an essay of two paragraphs.

OUR STORY TOO - LESSON 12

- (12) Since Vatican II, communities of Roman Catholic nuns have grown smaller and the median age has risen. Some of the reasons are:
- (a) Women who did not wish to become wives and mothers were _____.
 - (b) Women who joined the communities in the 1960's and 1970's were often _____.
 - (c) The traditional tasks of nuns in the U.S. - nursing and education of immigrants - have either become _____ or were _____.
- (13) In an essay of one paragraph, describe the change in how authority in communities of nuns is handled.
- (14) Nuns in U.S. religious communities are setting new agendas of concern for themselves, identifying the human needs of today as they did in the 1800's. Three areas in which many now direct their efforts are:
- (a)
 - (b)
 - (c)
- (15) Since the middle of the 1970's women have become the fastest growing constituency in accredited theological schools in the U.S. In several of the mainline Protestant seminaries, women make up half or more of the student body.
- The four stages in which seminary communities relate to women have been identified as:
- (a) A handful of women enter the school to _____.
 - (b) A growing number of women on campus sense _____, and so they form _____.

NEW STUDY TWO - 1950-1951

(1) When the 1950-1951 study was conducted, the results were similar to the 1949-1950 study. The results of the 1950-1951 study were as follows:

(a) The results of the 1950-1951 study were as follows:

(b) The results of the 1950-1951 study were as follows:

(c) The results of the 1950-1951 study were as follows:

(d) The results of the 1950-1951 study were as follows:

(e) The results of the 1950-1951 study were as follows:

(f)

(g)

(h)

(i) The results of the 1950-1951 study were as follows:

(j) The results of the 1950-1951 study were as follows:

(k) The results of the 1950-1951 study were as follows:

(l) A summary of the results of the 1950-1951 study is as follows:

and the study was

OUR STORY TOO - LESSON 12

(15) (cont'd)

(c) Women become a significant part of _____; women are added to _____; courses that address women's concerns are added to _____; and an effort is made by faculty and administrators to avoid _____.

(d) Women issue a challenge to seminaries that theological education in both method and content must move beyond the perspective of _____. The model of theological education proposed has the three characteristics of _____, _____, and _____.

(16) In the last two decades, the worship and preaching of many Christian churches in the U.S. (and elsewhere) have dramatically changed due to the concern of women over language, specifically language used for _____ and language used for _____.

One of the most controversial efforts toward the use of inclusive language in churches has been the publication of the National Council of Churches of Christ in the U.S.A. called _____.

(17) Why, according to many Christian feminists, does Christian theology have to be reformulated? Explain in an essay of one paragraph.

(18) Feminist theologians have pointed out that two particular views of reality in traditional Christian theology must be changed, namely the _____ view and the _____ view.

HOW STAFF ARE - 12/15/62

(12) (b) (1)

(1) When people are engaged in a project, they are often in a state of mind that is not only different from the state of mind that they are in when they are not engaged in the project, but also different from the state of mind that they are in when they are engaged in a different project.

(2) When people are engaged in a project, they are often in a state of mind that is not only different from the state of mind that they are in when they are not engaged in the project, but also different from the state of mind that they are in when they are engaged in a different project.

(3) When people are engaged in a project, they are often in a state of mind that is not only different from the state of mind that they are in when they are not engaged in the project, but also different from the state of mind that they are in when they are engaged in a different project.

(4) When people are engaged in a project, they are often in a state of mind that is not only different from the state of mind that they are in when they are not engaged in the project, but also different from the state of mind that they are in when they are engaged in a different project.

(5) When people are engaged in a project, they are often in a state of mind that is not only different from the state of mind that they are in when they are not engaged in the project, but also different from the state of mind that they are in when they are engaged in a different project.

(6) When people are engaged in a project, they are often in a state of mind that is not only different from the state of mind that they are in when they are not engaged in the project, but also different from the state of mind that they are in when they are engaged in a different project.

OUR STORY TOO - LESSON 12

(19) There are wide differences between feminist theologians and scholars, ranging from "revolutionary" to "reformist" approaches. Match each description below with one of these feminist scholars (or pair of scholars):

- (a) Mary Daly (b) Rosemary Radford Ruether
(c) Elisabeth Schussler Fiorenza and Letty Russell

- She/They believe it is necessary to liberate traditional Christianity from its sexism, and that this is possible.
- Advocate of the position that the traditional Biblical canon is so thoroughly sexist that women must move beyond it in order to construct a meaningful theology.
- Representative of the view that Christianity itself is thoroughly and hopelessly sexist and only serves the interests of a society or institution that oppresses women.
- Representative of the reformist view, she/they have made a start at reinterpreting some of the stories, concepts, and images which form the core of the Christian faith.
- She/They propose a new canon consisting of those parts of the Bible that present female power and affirmation and also of some texts from marginal, unorthodox Christian communities which reflect the experience and critical dialogue of women.
- She/They have proposed that God no longer be thought of as a noun but as a verb.
- Using liberation theology as a guide, she/they believe that the Christian tradition can be reformed and reinterpreted so that it can be claimed by women as well as men.
- Representative of the view that a whole new religion must be constructed in which women "name" reality for themselves.

(B) "The Trinity and Women's Experience", an article reprint pages 131-133 of this course manual.

NOTE: Barbara Brown Zikmund is Dean of Pacific School of Religion (Berkeley, California), a seminary which many MCC students have attended. This article, representing a moderate or reformist feminist stance, is an attempt at re-articulating the Christian tradition in terms of women's experience. Specifically, the doctrine of the Trinity is addressed.

(1) Dr. Brown Zikmund describes the four stages in the evolution of her Christian feminist consciousness:

- (a) Concern about the _____ bias in language referring to _____.
- (b) Concern about the _____ bias in language about _____.

OUR STORY TOO - LESSON 12

- (1) (cont'd)
 - (c) Recovery of certain words about _____, celebrating the _____ attributes of God as well as the male ones.
 - (d) Reclaiming the ancient doctrine of _____, with the conviction that this doctrine captures some of the unique _____ and expresses certain understandings of _____.
- (2) On the surface level, the doctrine of the Trinity is unacceptable to many feminists for three reasons. Briefly explain each.
 - (a) The masculine bias:
 - (b) The hierarchial nature of trinitarian theology:
 - (c) A violation of monotheism:
- (3) In examining the doctrine of the Trinity more closely, Dr. Brown Zikmund points out the following:
 - (a) The affirmation in the Hebrew Scriptures that God is _____.
 - (b) The Christian assertion that in Christ Jesus we have a _____ about God, that is Christ Jesus has reshaped _____.
 - (c) To express the relationship between _____, early Christians articulated a trinitarian understanding, which recognized _____, and also maintained _____.
 - (d) To articulate the doctrine of the Trinity, early Christians used the Latin word "persona" to say that God is three "persons" in _____. The word "persona" is derived from the language of _____ and refers to _____. Thus "persons" in trinitarian doctrine does not have modern individualistic connotations, but instead refers to three _____.
 - (e) Another word in the ancient formulation of the doctrine of the Trinity also translated into English as "person" is the Greek word "hypostasis". This word points to _____, and thus expresses the belief that the trinitarian "persons" of God are individual, _____. The three "persons" are each unique, but they exist as _____.

OUR STORY TOO - LESSON 12

- (3) (cont'd)
(f) Historical theology reflects 2 ways of defining the Trinity: the "economic" understanding and the "immanent" understanding. Which one of these understandings does the author find consistent with women's experience? _____

- (4) Two recent psychological studies by Carol Gilligan and Jean Baker Miller point to what a new psychology of women might entail.

Gilligan contends that women find their identity in _____. Women's relationships are characterized much more by interconnection (the image of a _____) than by the male pattern of _____. For women there is a fusion of _____ and _____.

Miller points out that while women are certainly acquainted with relationships of dominance and subordination, they also know _____. Consequently, a new psychology of women must build upon the context of _____ which characterizes women's lives and must uphold _____ above the male ideal of _____.

- (5) Returning to the doctrine of the Trinity, Dr. Brown Zikmund points out that some theologians insist that what is most vital about belief in a triune God is not that we see or know God in three ways (the "economic" understanding), but rather that we understand God as _____ (the "immanent" view).
- (6) For Dr. Brown Zikmund, there is a special energy within the triune God which expresses _____. She cites an 8th century theologian who described the exchange of energy between the persons of the Trinity by virtue of their _____. The unity of the Trinity then is not static substance or family relationship, but _____. Therefore, when women affirm the importance of relationships in human life, they are showing all Christians _____.
- (7) In a one-paragraph essay, explain how this understanding of the Trinity erodes the monarchical and patriarchal power of monotheism.

OUR STORY TOO - LESSON 12

- (8) In a one-page essay, give your response to Dr. Brown Zikmund's reformulation of the doctrine of the Trinity. Does it accurately and insightfully describe the triune God? Is it true to women's experience as you have experienced or observed it?

101. In a one-page letter, dated June 1950, to the
Commissioner of the District of Columbia, the writer
stated that he had been advised by the District
Attorney that the District of Columbia was not
interested in the proposed project.

OUR STORY TOO - LESSON 12

- (C) "Re-contextualizing Theology"
pages 22-27 of *Theology Today*, April 1986

NOTE: You may find it helpful to review the paragraph on page 150 of *Her Story* on Rosemary Radford Ruether. This essay by Ruether is not easy reading; you may have to read these six pages a few times to grasp the essence of Ruether's points. Ruether represents a middle ground between feminists who remain squarely within the Christian tradition and those who reject it entirely.

- (1) For the development of a fresh theological perspective among Blacks, Hispanics, Native Americans, and Asians, there is a call to re-contextualize Christianity in an alternative community. In each case, this community was one marginalized and oppressed by the very people who brought the Gospel to them, and it was also a community with distinctive and different cultural traditions from those of Western European Christians.

This kind of re-contextualization in an alternative culture is not possible for women. Explain in an essay of one paragraph how women's culture has been suppressed and all but eliminated.

- (2) In ethnic liberation theologies, the Bible is seen as

that can be used to _____.

Ruether maintains, however, that the same Scriptural passages used to justify the subordination of women were also used to justify _____.

She therefore challenges contemporary black American theology to deal with the integral relationship of _____, _____, and _____ within patriarchy.

OUR STORY TOO - LESSON 12

- (3) In one paragraph explain why Ruether views the Bible as "a patriarchal document".
- (4) In one paragraph explain why women, when using the liberation texts of the Bible, have to do more radical translation and re-contextualization than ethnic groups would.
- (5) When faced with the androcentricism and misogyny of the Bible, women have to ask themselves whether it is possible to be feminist and Christian. For some the answer is clearly "NO". In one paragraph explain their rationale.
- (6) Some feminists who thus reject Christianity (#5) seek repressed female-identified religions which pre-date the rise of patriarchy. One place where they look for these pre-patriarchal Goddess religions is in those subcultures on the margins of Christianity where these religions managed to survive, namely in those _____ which were villified by the church as "_____".
- (7) Other feminists are not convinced that an alternative Goddess religion can be recovered in this way (#6).
- (a) They find the stories of pre-patriarchal Goddess religion more attractive _____ than real _____.
- (b) What they can recover of the religions of these ancient Goddess-worshippers and of late medieval women condemned by the church does not sound to them much like _____.
- (c) They are unwilling to surrender _____, however much women may have been ignored in them.

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OUR STORY TOO - LESSON 12

- (8) Ruether maintains that "given the poverty of the official Christian tradition for symbols and stories affirmative of women", women need not "set any cultural limits to their search for alternative sources for their liberation." For Ruether this includes:

- (a) Biblical texts which have _____.
- (b) Exploration of marginated Christian groups condemned as "heresies", such as _____, _____, and others who seem to have had _____ and gave _____.
- (c) Dialogue with non-biblical religions with _____ and with _____.
- (d) Writing of new stories out of _____.

- (9) Given the history of early Christianity and its synthesis of New Testament faith and Greco-Roman culture, Ruether maintains that those who seek a liberation Christianity today must turn around the process by which _____.

This means a creative mix of two agendas: _____ and _____.

- (10) To do this creative mix (#9) in feminist terms, Ruether says that what is needed is a blending of biblically-based feminist liberation theology and a feminist spirituality based on a revival of Goddess religion.

The biblical liberation tradition is essential for feminist identity because:

- (a) It critiques all religions that function as the sacral ideology of _____.
- (b) It proclaims that God's word and will are on the side of _____.
- (c) It announces a new social order, a new humanity, a new heaven and earth. God is seen as at work in history to _____ and to _____, to _____ and to _____.

The Goddess religion is important in order to balance the biblical language of conflict with evil with a sense of the harmonious relationships in and among nature, humanity, and the divine. While feminists certainly must struggle against evil and have an ethical language to express both denunciation and hope, they also need foretastes of _____ life.

OUR STORY TOO - LESSON 12

- (11) In an essay of one page, give your response to Dr. Ruether's proposals for feminist spirituality. In your opinion, is the creative mix that she describes what Christian feminists need in order to forge an authentic, empowering spirituality for themselves? Explain your views.

